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HAMILTON, 12th MARCH, 1867.

REV'D. & DEAR SIR,—

I beg leave, thro' you, to ask the Session of Knox's Church to remove my name from the Communicant Roll of the Church.

I make this request, after due deliberation, in consequence of having understood that Mr. M. E. Rice has been elected to the Eldership of the Church, and that he has consented to act.

I consider that Mr. Rice is not possessed of that moral and religious character so absolutely necessary to warrant his being appointed a ruler in spiritual matters. The position is one too important to be filled by any person save one who could have the confidence of the members of the congregation over whose spiritual interests he has to preside—one who could with honest heart kneel at the bed-side of the sick, and give proper advice and direction to all who sought for it; one whose walk in every day life would give the world to know that he is a pious man.

As I do not wish to see such a position trifled with so long as I am a member of the Church, I desire, before Mr. Rice is ordained, to feel and know that I am no longer a member.

If you cannot remove my name, please grant me the usual certificate.

Yours Truly,

DAVID McKINNON.

Rev'd. A. B. SIMPSON,

Moderator,

Knox's Church Session,

Hamilton.

HAMILTON, MARCH 13, 1867.

REV'D. AND DEAR SIR,—

Understanding that Mr. Rice is to be ordained an Elder in Knox's Church and from reports in regard to his moral character which have reached my ears, believing that he is wholly unfitted for such a high position in the Christian Church, I, in accordance with the

dictates of my conscience, feel that if he is to be ordained I can no longer allow my name to remain on the Communion Roll, and therefore, do hereby request the Session to grant me, at once, a Certificate of Membership.

Yours Truly,

MARIA MACKINNON.

REV'D. A. B. SIMPSON,

Moderator,

Knox's Church Session.

David McKinnon, Esquire :

DEAR SIR,

Agreeably to my instructions I beg to hand you the following extract Minute of Session of Knox Church :

"At Hamilton, and within the Manse of Knox Church, the sixteenth day of March eighteen hundred and sixty-seven years, the which day the Session met pursuant to adjournment, and was constituted with prayer. Present,—The Rev. Albert B. Simpson, Moderator; and Messrs. John McCoy, John Alexander, John Stewart, Thomas White and Edward Bethune, Elders."

Inter alia,

"The Session took up the subject of the communications of Mr. and Mrs. David McKinnon, the consideration of which had been postponed from last meeting. After mature deliberation, the Session unanimously agreed that in the face of such a grave charge against a fellow member and an Elder elect as Mr. and Mrs. McKinnon prefer against Mr. M. E. Rice, it is incompetent for the Session to grant them certificates until the said charge shall have been enquired into and adjudicated upon. And further that Mr. and Mrs. McKinnon be required to bring forward their charge or charges in a definite and specific form, and put them in possession of the Moderator, or Clerk of Session, on or before Wednesday next the twentieth instant at half-past eight o'clock, P. M. when the Session will meet for the purpose of receiving said charges and making arrangements for the investigation of the case."

"The Clerk is instructed to send Mr. and Mrs. McKinnon copies of this Minute."

Extracted from the Session Records of Knox Church, this eighteenth day of March, eighteen hundred and sixty-seven years, by me,

EDWARD BETHUNE,

Session Clerk.

A reply similar to the above was made to the application of Mrs. McKinnon.

MARCH, 1867.

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HAMILTON, 20th. MARCH, 1867.

REV'D. & DEAR SIR,

I am unable to attend the meeting of Session this evening in consequence of having been engaged all day between the Assizes and Division Court, and my having to make preparation for important work to-morrow

Would it not be well to ramesome day next week for the examination of witnesses?

Yours Truly,

DAVID McKINNON.

REV'D A. B. SIMPSON,

Moderator,

Session Knox's Church, Hamilton.

David McKinnon, Esq.,

DEAR SIR,—

I beg to hand you the following Extract Minute of Session of Knox's Church:—

"At Hamilton, and within Knox's Church, the Twentieth day of March, Eighteen Hundred and Sixty-seven years, the which day the Session met pursuant to adjournment, and was constituted with prayer.—Present: The Reverend Albert B. Simpson, Moderator; and Messrs, John Alexander, John Stewart, and Edward Bethune, Elders."

Inter alia,

"The Moderator read a note of this day's date which he had received from Mr. David McKinnon, addressed to him as Moderator of Session, but in which he has given no reply to the demand made upon him by the Session at it's last Meeting. After mature deliberation, it was unanimously agreed, that the communication of Mr. McKinnon is entirely unsatisfactory, and that Mr. McKinnon be again required to specify in writing, or personally, at an adjourned meeting of this Court, to be held in the Session Room Friday first, the Twenty-second instant, at half-past seven o'clock evening, the charge or charges which he has already in a vague and general manner preferred against Mr Rice, in order that the accused party may have an opportunity of preparing his defence before the investigation of the case."

Extracted from the Session Records of Knox's Church, Hamilton, this twentieth day of March, eighteen hundred and sixty-seven years, by me,

EDWARD BETHUNE,

Session Clerk.

MARCH, 1867.

A renewal of the former demand was also served upon Mrs. McKinnon.

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HAMILTON, 22nd. MARCH, 1867.

The Rev'd. A. B. Simpson,

Moderator, Session Knox's Church,

REV'D. & DEAR SIR :

McKINNON.

In the letters directed to you by Mrs. McKinnon and myself in regard to the action we desired to take in consequence of the intended ordination of Mr. M. E. Rice as Elder, we merely stated our firm convictions that he was not possessed of that degree of godliness necessary to warrant his undertaking the all important duties appertaining to the position of a spiritual ruler over a congregation of Christians.

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HUNE,

Session Clerk.

We made no specific charge against him because we thought that you would very likely either grant our requests, or else advise Mr. Rice not to accept an ordination at your hands so long as there were those in the Congregation who held such strong opinions as the above, and that there was a probability of these disseminating their ideas throughout the Congregation to the possible disturbance of that peace and quietude so necessary at an approaching communion season.

In reply to our requests we have received from Mr. Edward Bethune, Elder and Clerk, extracts from the "Session Records," of the Church, whereby we are informed that our demands cannot be acceded to in the face of the charges against Mr. Rice, which were implied in our respective letters, and are required to specify what charge or charges we prefer against him.

I have not the time to arrange, in proper form, a series of charges against him, but will now state THAT HE HAS NOT THAT PROPER REGARD FOR VERACITY TO ENABLE HIM HONESTLY TO FILL THE POSITION OF AN ELDER.

So far as I am personally concerned I must say to the Session through you, that it is more than ever my earnest desire to be removed from the membership of the church, as I have become entirely satisfied in my own mind that the sooner the communion rolls of our Presbyterian church become filled with the names of *pure* christians, and not *shame*, the more rapid will she advance, and the greater will be the good she can do in our approaching new state of national existence, when I trust that the different branches of Presbyterians in the now separate Provinces will enter into a close confederation for the purpose of the better imbuing the minds of the whole people with a oneness of Christian feeling, and attachment to the new "Dominion"—thereby making *all* good and loyal subjects.

Yours truly,

DAVID McKINNON

David McKinnon, Esq.,

DEAR SIR,—

I beg to hand you the following Extract Minute of Session of Knox's Church:—

"At Hamilton, and within the Manse of Knox's Church, the twenty-second day of March, Eighteen Hundred and Sixty-seven years, the which day the Session met pursuant to adjournment, and was constituted with prayer. Present: The Reverend Albert B. Simpson, Moderator; and Messrs. John Alexander, John Stewart, and Edward Bethune, Elders."

Inter alia,

"The Clerk reported that he had served Mr. and Mrs. David McKinnon with Extract Minutes of the last Meeting of Session relating to them."

"The Moderator laid on the table a communication from Mr. McKinnon, in which he charges Mr. M. E. Rice with the want of 'that proper regard' for veracity to enable him to honestly fill 'the position of an Elder.' After mature deliberation, it was unanimously agreed that, Whereas in reply to the communication of the Clerk, a communication has been received from Mr. McKinnon of this date, in which he prefers against Mr. Rice the charge of want of veracity, but fails to specify the time when, the place where, and circumstances under which the particular act or acts of falsehood were committed:

Therefore, be it resolved, That the Clerk be instructed to convey to Mr. McKinnon a further and final demand for the specification of these particulars of time, place, and circumstances in connection with the offence alledged against Mr. Rice, and the specification of any other charges which Mr. McKinnon is prepared to prefer against Mr. Rice; and to present the same in writing to the Moderator or Clerk, on or before the hour of half-past eight o'clock, P. M., on Wednesday next, the twenty-seventh instant, when the Session will hold an adjourned Meeting to receive his communication, and take action in reference to the same."

Extracted from the Session Records of Knox's Church, Hamilton, this twenty-second day of March, Eighteen Hundred and Sixty-seven years, by me,

EDWARD BETHUNE,

Session Clerk.

HAMILTON, 27th MARCH, 1867.

REV'D. & DEAR SIR,

I have received from Mr. Bethune, Elder and Session Clerk, an extract from the Minutes of your proceedings on Friday evening last, whereby it appears that the charge made by me against Mr. M. E. Rice is

not sufficiently specific in that the place "where," the time "when," and "circumstances under which the particular act or acts of falsehood were committed," are not stated, and that I am required to furnish these this evening, in order, as I suppose, in accordance with the words of the previous demand that "the accused party may have an opportunity of preparing his defence before the investigation of the case."

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MARCH, 1867.

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The inference to be drawn from this last demand, is that if I do not give "place," "date," and "circumstances," as desired, you will, in consequence of my default, and in the face of the serious charge made, (without the least investigation or enquiry,) proceed to ordain Mr. Rice as an Elder, or, in other and plainer words, through what might perhaps be called my neglect, place over the congregation of Knor's Church, as a Spiritual ruler, a man who is charged by papers in your possession, as being not possessed of "that proper regard for veracity to enable him honestly to fill the position of an Elder," and such charge made with the assurance of the party making it that upon receiving a sufficient notice evidence will be produced to sustain not only that charge but others which may yet be made. If this inference be correct and the action indicated be sustained by church law and rule, then I consider that there is a defect somewhere. If it became known to the public that a person unqualified "in morals as well as in manners" was about to be appointed one of the Judges of our Courts of Common Law, and a remonstrance against the appointment was made, containing various charges even in a vague and general manner against the person, what action would be taken by the government which had the right to make the appointment? Just the same as has been heretofore! They would reply, "Gentlemen bring forward all your evidence against this man, and we will see what should be done in the premises"! They would not pin themselves down to the rules of law and evidence in a matter which thus affected the whole people who jealously watch the integrity of the Bench, and how equally necessary is it that those in the government of a Congregation of professing christians should see to it that only those who are possessed of a *deep, living, yes burning* piety should be placed in rule over the spiritual interests of the members and adherents?

Mr. Rice knows very well places where, times when and circumstances under which he has been guilty of what is charged and also knows whence would come a portion of the evidence against him, *as he was about a week endeavouring to get one of my witnesses so poisoned against me that he would not appear to give testimony against him.*

The name of "Arthur Crooks" will, when mentioned to him, cause him to remember a number of places where, times when, and circumstances under which the offence might have been committed, and fully prepare him for the reception of at least a portion of the case against him.

In conjunction with the above, considering the charge made sufficient to warrant investigation, I will give no further particulars.

If you in the performance of your duty as a Session feel that you should without any enquiry proceed with the ordination of Mr. Rice, I and Mrs. McKinnon will, at any rate, have the satisfaction of feeling and knowing that we entered our protest against it.

If he is ordained I trust that he will not so far insult his Maker as any longer to wear the abominable cloak of the Pharisee, but rather that it

will from thenceforth be cast off, and that he will devote himself earnestly to the great and serious work he has undertaken.

Mrs. McKinnon and myself however renew the requests made in our first communications.

Yours truly,

DAVID McKINNON.

REV. A. B. SIMPSON,

Moderator of Session, Knox's Church, Hamilton.

David McKinnon, Esq.,

DEAR SIR,—

I hand to you the following Extract Minute of Session :—

"At Hamilton, and within Knox's Church, the second day of April Eighteen Hundred and Sixty-seven years, the which day the Session met, and was constituted with prayer. *Sederunt*: The Reverend Albert B. Simpson, Moderator; and Messrs. John McCoy, John Alexander, Thomas White, and Edward Bethune, Elders.

Inter alia,

'It was agreed that the communication of Mr. McKinnon be laid on the table until Monday evening next, the eighth instant, when Mr. and Mrs. McKinnon will have an opportunity of substantiating any charges they have to make against Mr. Rice; and the Clerk is instructed to grant Mr. McKinnon an Extract of this Minute.'

Extracted from the Session Records of Knox's Church, Hamilton, this second day of April, Eighteen hundred and sixty-seven years, by me,

EDWARD BETHUNE,

Session Clerk.

HAMILTON, 11th APRIL, 1867.

Rev'd. A. B. Simpson,

Moderator of Session, Knox's Church.

REV'D AND DEAR SIR,

Since Monday evening last I have carefully considered the correspondence which passed between myself and the Session, in regard to the nomination of Mr. Rice, and the action taken by the Session in relation to same, and have arrived at the conclusion, that out of self respect and a detestation of all quackery in religious matters I must at once surrender my pew to the managers.

In doing so, however, I beg leave to express my admiration of the

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Session Clerk.

APRIL, 1867.

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stand taken by you and Mr. John Stewart, Elder, in favour of making the investigation exhaustive, and of protecting the witnesses produced by me to partially sustain one of the charges I intended to have made and did make, from the brow-beating they received at the hands of a majority of the Session; a brow-beating which was taken part in by Mr. Rice, and which resulted as was intended and desired in the withdrawal of these witnesses and appointment of a day for his ordination, and this last in face of a statement made by Mr. Crooks, as he was retiring, in the words following :—

" MR. MODERATOR AND GENTLEMEN,—

I am now under Oath.

I state that Mr. Rice is a thief. He stole a pair of Gloves out of John Crann's in Ancaster, and I can prove it "!!!

If these witnesses had been examined as I desired, and as they would have been in any Court of Common Law evidence would have been elicited which even the White-washers in the Eldership could not have been able to overlook, much less the members comprising those Courts which, I presume, are open to an appeal in a matter like this. After the gentlemen produced would have been examined I had intended to bring forward other evidence to sustain various charges against Mr. Rice, in fact had determined upon going to the expense of bringing an important witness from a point West of London.

However, this evidence has been suppressed. The honest members of Knox's Church Congregation have, against the protests of yourself and Mr. Stewart, been put in a FALSE, A BLIND POSITION, and all this for what? For the sake of advancing the Christian work in a Christian manner, for the sake of the prosperity of Presbyterianism, or even for the sake of securing union in Knox's Church? No, not a bit of it! But for the sole reason (how hard it is to think, let alone believe it!) of gratifying a spirit of malice against myself which lurks in the breast of one of the Eldership, who was lately before a portion of the Electors asking a favor of them, which spirit has become a contagion in the persons of three others who act as his "brethren." This is the sole and only reason—the Eldership carrying the slime of municipal politics into the Session room—the Eldership so malicious that they accept the *ex parte* and FALSE statements of the party charged in regard to the charges, and with the open assistance of such party, burk the reception of any evidence.

I feel that on leaving Knox's Church I owe it, at least, to my friends, that I should fully inform them as to the reasons why I have taken this step. This I purpose doing before the ordination of Mr. Rice.

Mrs. McKinnon desires me to state, that considering the action taken by the Session in relation to the above, she could not think of accepting a Certificate of membership from them.

You would oblige me by informing the Managers that after next Sabbath the pew occupied by me will be at their disposal.

Mr. Tisdale and Mr. Crooks have requested me, on their behalf, to thank you and Mr. Stewart for the courtesy shown to them by each of you on the evening above referred to.

Yours truly,

DAVID McKINNON.

David McKinnon, Esq.,

DEAR SIR,—

In accordance with instructions of Session, I beg to hand you the following extract minute :—

"At Hamilton, and within Knox's Church, the twelfth day of April, Eighteen Hundred and Sixty-seven years, the which day the Session met pursuant to adjournment, and was constituted with prayer. Present : The Reverend Albert B. Simpson, Moderator ; and Messrs. John McCoy, John Alexander, John Stewart, and Edward Bethune, Elders."

Inter alia,

"The Session took up the case of Mr. and Mrs. David McKinnon, the further consideration of which had been postponed from last meeting. The Moderator read another communication from Mr. McKinnon, addressed to him as Moderator of Session, in which he falsely accuses the Session with suppressing the evidence in the charge which he lately brought against Mr. M. E. Rice, imputes malice on the part of a majority of the Session as their reason for so doing, uses towards them contemptuous language; and, though acknowledging the right of appeal to the higher Courts, yet makes no such appeal. After mature deliberation, the Session unanimously resolved that whereas the language and conduct of Mr. McKinnon towards the Session of Knox's Church throughout all his communications relative to his late charge against Mr. M. E. Rice, which he has failed completely to prove, has been dictatorial, contemptuous, and contumacious; and whereas, in the communication laid upon the table of the Session this evening, he has manifested a similar spirit in a still stronger degree, Be it therefore resolved : that Mr. McKinnon be hereby suspended from the fellowship of the Church until he shall give evidence of repentance, and that he be hereby required to appear before this Court to receive said sentence, in the Session room of Knox's Church, at its next regular meeting, on Tuesday the seventh day of May next ensuing, at half-past seven o'clock evening; and the Clerk is hereby instructed to provide Mr. McKinnon with an extract of this minute."

Extracted from the Session Records of Knox's Church, Hamilton, this sixteenth day of April, Eighteen Hundred and Sixty-seven years, by me,

EDWARD BETHUNE,

Session Clerk.

Mrs. David McKinnon,

DEAR MADAM,

In accordance with instructions of Session I beg to hand you the following extract minute :—

"At Hamilton and within Knox's Church the twelfth day of April,

in their behalf, to
em by each of you

Eighteen Hundred and Sixty-seven years, the which day the Session met pursuant to adjournment and was constituted with prayer. Present, the Reverend Albert B. Simpson, Moderator; and Messrs. John McCoy, John Alexander, John Stewart, and Edward Bethune, Elders.

McKINNON.

Inter Alia,

"The Session took up the case of Mr. and Mrs. David McKinnon the further consideration of which had been postponed from last meeting.

The Session unanimously resolved that, Inasmuch as Mrs. David McKinnon has given no reply to the last two communications addressed and delivered to her by the Clerk, and has treated the Session in a contemptuous and contumacious manner; and inasmuch as in the communication of Mr. McKinnon laid on the table of this Session this evening, the following contumacious language occurs:—'Mrs. McKinnon desires me to state that, considering the action taken by the Session in relation to the above, she could not think of accepting a Certificate of membership from them.' Be it therefore resolved, that Mrs. McKinnon be hereby suspended from the fellowship of the Church for these repeated acts of contumacy until she shall give evidence of repentance, and that she be hereby required to appear before this Court to receive said sentence. in the Session Room of Knox's Church, at its next regular meeting, on Tuesday the seventh day of May next ensuing; and the Clerk is hereby instructed to provide Mrs. McKinnon with an extract of this minute."

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Extracted from the Session Records of Knox's Church, Hamilton, this sixteenth day of April, Eighteen Hundred and Sixty-seven years, by me,

EDWARD BETHUNE,

Session Clerk.

HAMILTON, 8th May, 1867.

Rev. A. B. Simpson,

Moderator Session, Knox's Church.

Rev'd. and Dear Sir.

In reply to my last communication addressed to you as "Moderator" of "Session," I have been served with a "Bull of Excommunication" which you had "unanimously agreed" should be fired at me with as much pomp as if the small fire-piece used was under the exclusive direction of the Pope of Rome. who with his clergy were supposed by poor mortals like myself to be the only persons in this enlightened age possessed of sufficient assurance to fulminate their wondrous "Bulls"—by which they vainly imagine that the person assailed is placed beyond the pale of the church—is in fact consigned to the tender mercies of the Devil! The Popes of Knox's church have in their wisdom "suspended" me "from the fellowship of the church," and in order to show an imaginary authority have required me "to appear before" them to receive my sentence—a sentence which in their opinion amounts to something terrible.

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THUNE,

Session Clerk.

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While they were engaged in doing God's service by consigning me to perdition they bethought themselves in their charity that it would be too bad to send me upon the journey all alone, so they—the gentle, meek, smiling, heavenly-minded party—decided upon shipping my wife along with me, and accordingly another "Bull of Excommunication" was forged and at her it was fired, and that on a pretext as shallow as are the brains of those who grasped at it.

Who are the men who thus take it upon themselves to suspend their fellow-beings from the fellowship of the church? Are they all so pure and godly that such power as this has been given them—that they would trifle with what a saint would fear to touch? Will I name them and unfold to the eyes and ears of the people of Knox's Church tales which could be told in regard to these Bull-fulminators, and which, if told, would startle many a heart which shudders at the very mention of hypocrisy being a part and parcel of the daily character of more than one Elder in the church? No, I will not touch the mask behind which sin lives, but when they strike at me and the partner of my life I will drive home the question who are these men who take it upon themselves to investigate "the case of Mr. and Mrs. David McKinnon the further consideration of which had been postponed from last meeting"—vide commencement of the "Bull"—and without even notifying Mrs. McKinnon or myself that there was such a "case" bogusly consider it, after impiously asking the blessing of God upon their proceedings, and wind up the farce by suspending us from the "fellowship of the Church"? The characters of the men were shown in the course they adopted towards preventing an investigation into the charges made and to be made against Mr. Rice—there they manifested a sincere desire to burk every effort being made to prevent the ordination of that person to the Eldership, and in so acting showed clearly how little they cared for the purity of the Session and the prosperity of the Church.

One feature of the "bull" against Mrs. McKinnon shows how extremely anxious the Session were to excommunicate her. As a principal reason for their action they quote a sentence from my last letter, in which I said, that "Mrs. McKinnon desires me to state, that considering the action taken by the Session in relation to the above, she could not think of accepting a Certificate of membership from them." This is called "contumacious language!" How did they know Mrs. McKinnon authorized me to state this? I said in my letter that she did, and I so say again, but should that have satisfied them if they wanted to set the honest part of common men, let alone Christian Elders? Why did they not see Mrs. McKinnon about the matter and from her own lips hear the "contumacious language?" The reason is obvious. They cared not for evidence or law—all they wished for was the gratification of their own malignant feelings, and they were in such a hurry to satisfy their appetites that they then and there, in an unlawful and unchristian manner, decided to excommunicate her. What a gallant party to be sure! Six men in such hot haste to hand a lady over to the care of his Satanic Majesty!

I will now state, as fully as possible, what transpired at the meeting referred to in my last communication, in order that it may be seen how much called for were the remarks I then made, and how false is the introduction and preamble to the "Bull" issued against me.

In obedience to the notice requiring me to attend the meeting of Session appointed to investigate any charges made or to be made against any of the elected Elders, I attended, accompanied by two of my witnesses, who had come from Ancaster in order to give their testimony. After several matters of routine had been disposed of, you asked if any person or persons present had any objection to make to the ordination of the elected Elders, whereupon I said that I objected to the ordination of Mr. Rice upon grounds stated in letters I had addressed to the Moderator. I was then asked to name what particular objections I had, to which I replied, that amongst others I protested against his ordination on account of the want of veracity complained of in one of such letters. The charge was then written down by Mr. Alexander, who acted as Clerk, *pro tem*. I was then asked by Mr. Alexander to name some particular act of falsehood committed by Mr. Rice, of which I complained. To this I replied that I had a portion of my evidence ready for presentation that night, and in order to present the balance intended to ask for an adjournment—that if I knew *personally* of no "act of falsehood" it would be wrong to give particulars of any from

more hearsay and that consequently they should allow me to produce all my evidence sustaining any charges I might make, leaving it to Mr. Rice afterwards to break this down. The opinion of the various members of Session was then taken, all of whom were in favor of pressing me to give particulars or drop the charge, except yourself and Mr. John Stewart who considered that your duty as a Session was to make a *searching* not a *surface* investigation of a charge so serious made against one who was appointed to be a ruler over the spiritual affairs of the congregation. Finding that the majority were determined to dodge the investigation, and that Mr. Rice and some friends were acting as prompters for such majority I stated that personally it made no difference to me what course they as a Session would take—that if they saw fit to ordain him they were at liberty to do so without my interference, and accordingly I withdrew to the door leading from the Session room, followed by my witnesses. When at the door you called us back and made a strong effort to get the majority to fall in with your ideas of their duties as spiritual rulers, in a matter like this—the chief of which was not to avoid enquiry by an attempt to fence up their proceedings with a strong desire to adhere to the strictest rules of law and evidence. Afraid that their zeal might appear too flagrant the majority succumbed by voting for a resolution in favor of hearing the evidence, against however the protest of Mr. Rice, who on looking towards Mr. White said “Mr. Moderator, it has not been put to a vote—I think that it will not carry.” Instead of *courting* investigation he thereby showed *openly* what he had previously shown *coverly*—a desire most strong to prevent any evidence being received. An admission of the offence charged made in a manner still more clearly developing the hypocritical nature of the elected Elder!

It was then desired by Mr. Alexander, Mr. White and the majority that I should be the first witness examined. Against this I protested, contending that as I was the prosecutor I should have the management of my own case—that as they did not know what evidence I had to produce they had no right to interfere with me in my manner of arranging the witnesses. However the inexorable majority decided that examined I must be first, to which decree I bowed in all humility, at the same time intimating that *personally* I knew nothing, but if examined when I desired to be I might know something, a contradiction which may appear strange but not so much so when it is understood that if my witnesses swore to certain facts and certain statements *then* I could give evidence proving the charge already made and others to be made.

Mr. Alexander then asked me several questions which were answered to the effect that *personally* I knew nothing against Mr. Rice, but that if what he had said and done was reported to me correctly, then I knew *something*, and I stated particularly that I was “aware of a certain affidavit having been made by Mr. Rice which I” had “since been told was false”—meaning that if the evidence was such as I expected it would have been, Mr. Rice would have been proved A PERJURER.

I then called Mr. Crooks as my witness, whereupon Mr. Rice and his friends who were present set up a loud sneer—conduct so gross and immoral that in an indignant tone of voice you called them to order. Finding that as all previous objections had fallen to the ground, there was now a prospect of dangerous evidence being produced, Mr. Rice protested against the examination of Mr. Crooks, for the reason that he was not to be believed under oath. A discussion then arose, which resulted in a determination to accept the testimony of Mr. Crooks under oath. A result which was arrived at more *per* force than otherwise by a majority of the Session—always excepting yourself and Mr. Stewart.

Here again we find Mr. Rice dodging the reception of evidence—here again we find a desire to *suppress something serious*, and here again we find material upon which to found suspicion as to his being possessed of that piety, that worth, that Christian zeal necessary to qualify him for the very exalted and important position of an Elder.

Mr. Crooks having been sworn, you were asked by the "majority" to examine him.—A Judge or a Juryman called to examine a man about what he himself did not know! Dodgery had gone then almost mad! I submitted that as the Moderator of Session did not know the particulars of any matter about which I wished my witnesses to give evidence, I was the proper party to examine them. Again a discussion arose, when it was decided that I could have the opportunity of examining my own witnesses. I then asked Mr. Crooks, "Do you remember meeting Mr. Rice in your house last Fall?" He replied, "Yes." Then I said, "Please state what transpired on that occasion." At this stage there was suddenly a request made by Mr. Rice, that my other witness, Mr. Tisdale, should leave the Session room and wait outside until the examination of Mr. Crooks had been concluded. Mr. Tisdale, with all due respect to the Session, stated that he must beg to decline the request made, inasmuch as the veracity of Mr. Crooks had been called in question; that he, as a Justice of the Peace, had been the means of appointing that gentleman to two positions of importance in the Township of Ancaster, for which he would be called to account if he had appointed an unworthy person; that he had heard Mr. Crooks make serious statements in regard to Mr. Rice, and that he wished to be present in the room during the examination of that person *under oath* in regard to these statements; and finally he asked what reason there was for desiring him to leave the room. To this the reply was made by Mr. Rice, "Because your evidence may be affected by what you hear sworn to by Mr. Crooks." At this imputation upon his own veracity Mr. Tisdale naturally grew indignant. The idea of a Yankee upstart thus daring to insult one of Her Majesty's Justices of the Peace, a native Canadian, a man of large means and great honor, was too much for Mr. Tisdale to endure, and resulted in his informing the Session what his evidence would have amounted to, namely: the proving of Mr. Rice to be unworthy of associating in the rulership of any congregation of pretending Christians, and at the same time he expressed to you the hope that "from what I know of that man,"—pointing to Mr. Rice—"I trust that you will never allow him to sit with you as an Elder at this table."

Mr. Tisdale having again been asked to leave the room, he renewed his request to be allowed to remain, whereupon I stated that in any court of common law a counsel had a right to change one witness for another, even after one of them had been sworn, and, that under the circumstances, I would avail myself of this privilege by calling Mr. Tisdale to give his evidence first, during which time Mr. Crooks might withdraw, and that afterwards Mr. Crooks might be re-called to give his testimony in the presence of Mr. Tisdale. This reasonable proposition was actually frowned down such men as Mr. Bethune and Mr. McCoy, assisted actively by their brethren at the table, and their pet Mr. Rice from behind their backs, laying down rules of evidence as glibly as any Queen's Counsel of 25 years standing at the bar.

Whilst the discussion was being carried on upon this point, Mr. Crooks stated that he had a charge to make against Mr. Rice which he wished to have put in writing, and in order to do so asked for "pen, ink and paper." This was refused him by Mr. Alexander. He next took out his pocket book and reached across the table for a pen, in order to write his charge with it. No sooner had he done this than Mr. Alexander took it from him with an air of considerable authority! He next took out his lead pencil and wrote his charge. On my reading it I told him, that as it was a charge most serious, he should not make it until that which I had made and those which I had yet to make should be disposed of. The reason why I mention this matter, is solely in order to show how tremendously anxious the majority of the Session were to avoid investigation and in fact, *white-wash* the Yankee Christian (?) who had by canvassing and misrepresentation been elected to the Eldership.

Finding that the Session would not allow him to remain in the room, or even to give his evidence *first*, as I several times had asked, Mr. Tisdale stated that he would retire, but not to return; Mr. Crooks there-

the "majority" to mine a man about in almost mad! I the particulars of evidence. I was the arose, when it was my own witnesses.

Mr. Rice in your Please state what suddenly a request should leave the Mr. Crooks had he Session, stated as the veracity of atice of the Peace, o positions of im- ould be called to e had heard Mr. r. Rice, and that ion of that person asked what reason his the reply was ted by what you his own veracity nkee upstart thus ce, a native Can- uch for Mr. Tis- what his evidence pe to be unworthy pretending Chris- that "from what at you will never

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point, Mr. Crooks which he wished pen, ink and pa- ext took out his der to write his Alexander took it xt took out his l him, that as it at which I had ed of. The rea- w tremendously igation and in canvassing and

ain in the room, had asked, Mr. Crooks there-

upon stated, that if Mr. Tisdale would retire so also must he, as he felt, after the insults offered him, he should give no evidence except in the hearing of Mr. Tisdale. They then withdrew, accompanied by myself, but not, however, without Mr. Crooks turning around and making the following remarks:—

"Mr. Moderator, and Gentlemen; I am now under oath.—

I state that Mr. Rice is a thief! He stole a pair of gloves out of John Crann's in Ancaster, and I can prove it."

I understand, that after we withdrew, Mr. Rice whispered around the table his explanations as to the charges made, and that at once the Session decided to ordain him.

If they considered Mr. Rice perfectly qualified to fill the position of an Elder, and that they should proceed with his ordination irrespective of the serious charges made, and the manifest desire of Mr. Rice to resist investigation, then they were perfectly right in arriving at this decision. But, after leaving aside all private malice, hatred, envy, &c., against myself, could the members of that Session, in the face of that Maker whom they profess to follow most closely, say with honest tongue, that the path was so clear, their minds so composed, their convictions so decided that they could without hypocrisy proceed with the ordination of Mr. Rice?

I do not for a moment believe it!

Their action was intended as a direct insult to myself at the dictation of the one out of their number who was lately by me defeated most ignominiously at the polls, and of others who play 'second fiddle' to him!

Such conduct might be countenanced in the world of politics where each one is endeavoring to defeat his neighbor in the race to fame and influence, but that it should be dragged into a meeting of Presbyterian Elders constituted with such a prayer as on the evening of above meeting was offered up by you is a *sin*—a *farce* upon religion—an abomination in the sight of Him whose work these Elders have undertaken to perform.

Unbury from the dictionary such long words as may be considered necessary to describe the language used by me in my last communication to the Session—call it 'dictatorial,' 'contemptuous,' 'contumacious' or what not, I care not, as notwithstanding all, I shall remain of the opinion that such conduct on the part of pretending Christian rulers as the Elders of Knox's Church have been guilty of as above described could not be condemned in language too strong, and this is all the more apparent when judged by the proceedings since taken in the ordination of Mr. Rice and the firing of 'Bulls of Excommunication' after the example of Popery at Mrs. McKinnon and myself.

We are called upon to appear before the Session to receive our 'sentence'!

The call is certainly an amusing one. We to appear to have a judgment pronounced upon us by Mr. Bethune, Mr. McCoy, Mr. Rice and other such spurious Christians, by which we are to be suspended 'from the fellowship of the Church'! No, never.

Yours truly,

DAVID MCKINNON.